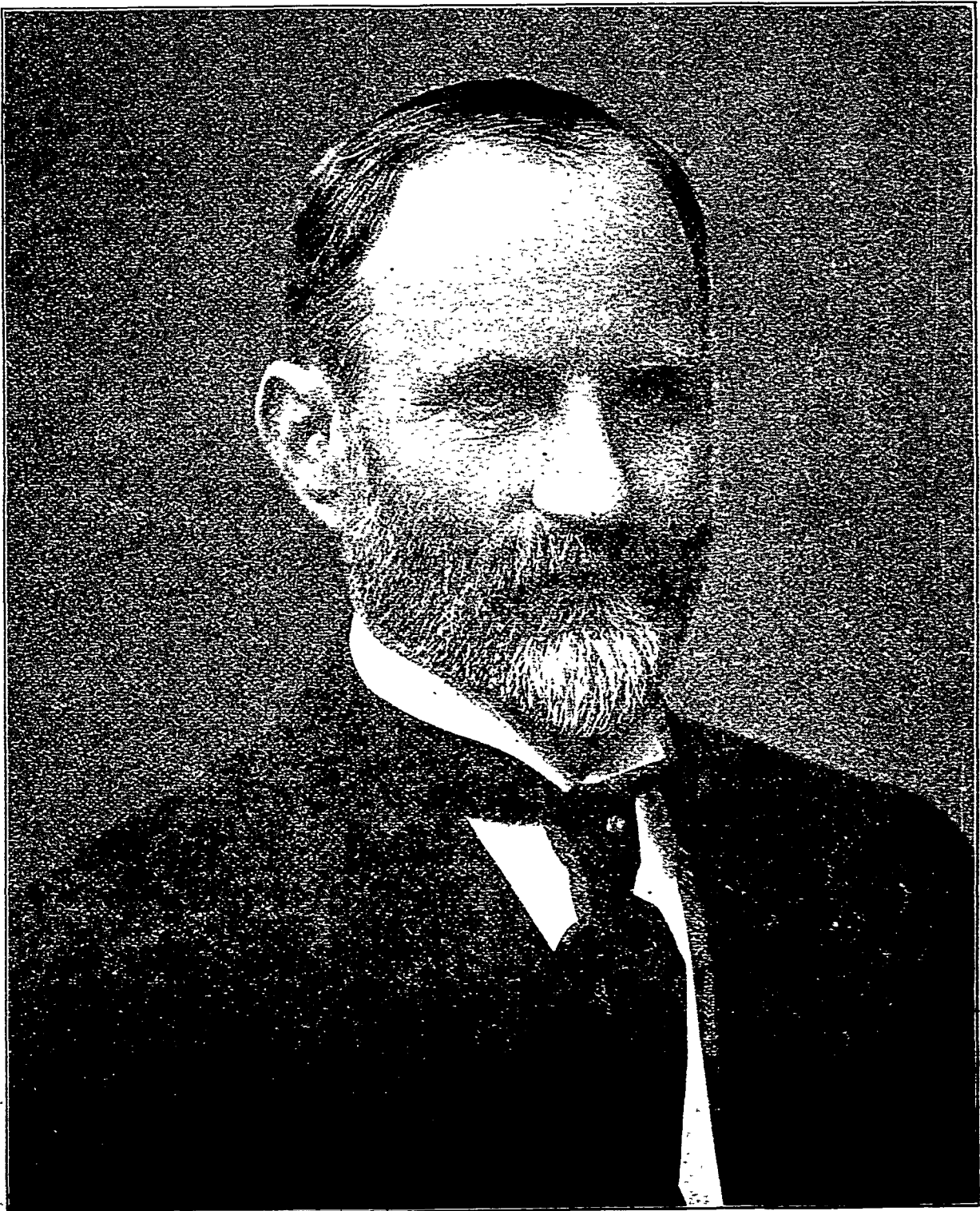


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THE HONORABLE JOSEPH E. RANDELL, LL.D.
UNITED STATES SENATOR FROM LOUISIANA.

Baccalaureate Sermon.*

THE REV. FRANCIS H. GAVISK.

For now all things are ready.—*Luke xiv, 17.*

HE Church appoints this parable of our divine Lord to be read on the Sunday within the octave of Corpus Christi. The application of the parable is obvious, the Great Supper is the Divine Banquet of the Holy Eucharist; the excuses offered for not approaching the Holy Table are the world's hindrances to acceptance of the gracious invitation,—business, pleasure, domestic care. But the select few who were first called to the Great Supper are now rejected and in their places are to be seated "the poor and maimed, the blind and lame," and even those who loitered aimlessly "in the highways and hedges."

But it is not of the parable that I wish to speak to you this morning. I am only using the phrase "For now all things are ready" to express a thought that must be in the minds of the young men who are about to go out into the world with the seal of this great University's approval upon them. There must have been some satisfaction in the King's mind after he had prepared the "Great Supper" that "all things pertaining to the feast were now ready" and all that was needed was the arrival of the guests,—but even to kings comes sometimes disappointment. The vast army of young people who at this season are leaving scholastic halls to go out into the world must experience this same satisfaction that, having finished their course "all things are now ready," eager with great hopes, but alas! like the King in the parable, for many there is in store disappointment and, perhaps, even tragic failures.

The King had good reason to say that all was now ready for the supper. The beeves and fatlings had been killed; the tables were prepared with their nappery and dishes, and the waiters stood ready for service. Is the graduate in the same state of complete readiness for the world's service? So far as the imparting of information goes, so far as the discipline of mind and acquisition of habits, so far as the moral training and high plane of thinking can go, the University has done its work,—“all

things are now ready,” but the future lies in your own hands,—this readiness for service,—yours it is to complete the edifice upon the splendid foundation laid in these classic halls.

To those of us who have gone on some years since we left College halls there is a charm in youth like that of a morning in spring and this charm increases as the day of life advances. After all there is only one thing in the world, and that is human life, and youth is the very essence of life—eager but incomplete, confident but immature, alive with “the ardor of a hope, boundless, insatiate,” strong in the firmness of a faith unshaken.

Youth is “the gate of the Temple which is called beautiful” that showed to the entering worshipper the splendor of the Temple itself, and through the beautiful gate of youth there is seen the vista of all that the Temple of life holds forth. Some one has said of colleges and universities that they are the perennial fountains of youth, and I marvel how professors can ever grow old breathing always the atmosphere of youthful hope and ambition.

But, so far, like the heir described by St. Paul, “you have been under tutors and governors,” now that you are going forth to the world, forthwith an independent, self-reliant life must begin. “For now all things are ready” indeed in the preparation for your work in the world, but it would be a mistake to suppose that the work itself is complete. There is still the difficult curriculum of experience to be mastered, in which there are no learned professors to teach you; none but life itself and its passing years—that hard master that keeps us at its tasks and from whose vigilant eye there can be no escape.

During these years that you have spent in study you have acquired information and have learned to think. It is a truism to say that education is the drawing out of the capabilities of the human mind. You are not, therefore, to be satisfied with the mere acquisition of knowledge; the greatest achievement for you has been to become conscious of your capabilities and to be inspired with the desire to make the most of your opportunities. In the Providence of God the advantages of higher education come to the few and not to the many; the advantages, therefore, impose obligations upon those whom Providence has so highly favored. I can touch upon but few of these obligations.

There is the obligation first to yourselves.

* Delivered in Sacred Heart Church, Notre Dame, Sunday, June 16, 1914.

You have been educated under religious auspices; all that you have seen and heard in the years spent here has spoken to you of God and of the Eternal Truths. The devoted religious—priests and brothers of Notre Dame—nobly self-forgetful in their holy calling, have not been merely professors of the sciences but your truest friends whose counsel and very bearing have pointed the way upward.

You have learned the real meaning of this life as the threshold of Eternity, and the very purpose of this training were lost if it has not begotten in you the spirit of reverence for God and holy things. The evils of the day may be summed up as unspiritual against which this Catholic higher education has striven to safeguard you. Well armed against the materialism of the age is the one who has "remembered his Creator in the days of his youth" to whom religion is vital and truly defines the relation of the soul to God. And religion should be individual. Here you have been guarded and directed *en masse* as classes, as a student body. Now that you are to enter into lives for yourselves religion and reverence must be in you individually. Monsignor Benson, who recently visited this country, before his departure gave his impressions regarding American church life. He noted the natural differences in the tendencies of Europe and America—the old world dwelling in the past and amid scenes crammed with history, the new with its face to the future with no ruins to obstruct its limitless expanse. He admired the businesslike conduct of the Church, the zeal and tireless activities of our parishes, the clean, smart, well-lighted condition of our houses of worship, our laity not pathetic survivals from the ages of Faith, but very practical Christian men and women of the day. But he missed in our churches the brooding peace and "the dim religious light" that in the house of prayer makes for union with God in contemplation. Perhaps there is some reason for criticism, perhaps we have too much activity in our religious life. We preach, we listen to sermons, we take part in imposing ceremonies and processions, men go to Communion as Societies in large bodies, we hold innumerable conventions, we arouse enthusiasm in this cause and that, but it is always acting on the crowds. I am not saying that these things are useless, and I would deplore a fatal apathy in our American Catholic, but, while we act on the masses,

let us not ignore the individual. The mission of the Church is to the nations. "Go teach all nations" but ultimately its work is on the individual. On the first Christian Pentecost St. Peter spoke to the multitude and a great mass of three thousand men were converted—but every man heard in his own tongue the wondrous works of God, and to each of these three thousand came the Grace of God individually, as individually each was baptized. So the multitude in mass followed Christ into the wilderness, filled with the enthusiasm that large bodies of human beings awaken, but it was only when the command "Let the men sit down" and the superfluous activity of the crowd had ceased and calm and quiet were restored that they were privileged to partake of the miracles of the multiplied loaves and fishes. I know that the trend of our modern life is toward the open—to publicity. The sweet privacy of the home has gone; we have removed the fences from our yards and left them to the gaze of every passerby and we take our siesta on the front porch. And this has had its effect even upon religious practices. Cardinal Newman in a fine passage says "that after all there are but two beings in the whole universe with whom I am concerned 'God and my soul.'" My plea then to you, young men, now going out into the world, not indeed as a class, but singly and alone, is to live your individual religious life, to cultivate the intimate spirit of reverence for God in your own souls. The life of our blessed Saviour ought to be the greatest inspiration to young men. His life was completed by the sacrifice on the Cross when he had barely passed the years that measure youth. He is the type of the young man, for he was young with eternal youth, and yet the period of his youth during his time on earth was a silent life, the hidden life at Nazareth than which nothing is more impressive. How we would wish to know something of those eighteen years of which the Gospels tell us nothing, what memoirs St. Joseph and the Blessed Virgin Mary could have written; what of the obedience of the Child Jesus to those He called His parents; what of the deference of the Young Man Christ to His Blessed Mother, what of the labors, of the poverty, of the humility of the Carpenter's Son until the day He stood at the reader's desk in the synagogue and announced the prophecy foretelling His own divine call and

the outpouring of the Spirit upon Him. And yet Christ's whole life, the hidden as well as the public, was led, not merely as an atonement for sin but as an example to be followed by the youth of to-day. No publicity; no memoirs!—and his public life spent in a shorter time than it takes to graduate a student from this University! I would not, even if it were possible, dampen the ardor of youth or curb its eager enthusiasm, but I would say that religion and reverence are of the heart and the soul more than of outward observance and open display. The prophet heard the voice of God not on the rolling thunder and the loud upheaval of the sea, but in the gentle zephyr when all the world was silent. Great battles are won not by the dash and cheering of the serried ranks of troops but in the quiet planning and study of the general's tent. And so also have the greatest souls found sanctity in the calm and peace of meditation and the soul's silent communion with God.

If I have spoken of religion and reverence as the first duty to yourself it is because I conceive this to be the most essential. You are today each like young Saul when he was sought out by the prophet for the Kingly unction. "He was a choice and goodly young man....from his shoulders and upwards he appeared above all the people" (1 Kings 9. 2.). From your elevated position as graduates going forth from this University you have a noble perspective of the world and a vision of the mysterious sacredness of the life before you. But there are dangers ahead of you in the evils of the day and the false maxims of the world and one is fain to cry out: "Who is sufficient for these things?" The formation of a religious and reverent spirit will be the greatest factor in your strength of character and will furnish you the highest motives of action.

I have said the evils of the day are unspiritual, and so their springs of action are grossly material and temporary. The world prefers expedience to righteousness. It measures success by the number of dollars accumulated and by the amount of luxury and physical comfort money may buy; it utters the degrading maxim that youth must first put its feet in the dirty mire of vice to learn wisdom from folly. It is superficial and coarse, content only with the crust and rind, with the commonplace, when it should go below the surface and search out that which is great and noble. While the

mountain was ablaze with God's glory at the delivery of the Commandments, the thoughtless crowd "sat down to eat and drink and rose up again to play." It is the same story, always retold in human life—forgetfulness of the presence of God, heedless of the seriousness of life, unmindful of the riches of the spiritual life which pervades us like the radiance of the star. And so it was of the guests of the parable—one to his farm, another to his oxen, another to his marriage, all unmindful of the rare privilege of being seated at the King's table. I know that all can not be hermits in a far-off desert, nor all be in cloistered retreats of piety and learning—such as this hallowed spot—the world is awake and needs your work. You must needs be in its maddening crowd. Enter in with hope and faith, with high ideals of the right, conscious of your capabilities, thorough in the use of the privilege that education gives and faithful to the duties it imposes.

While I have spoken of the quiet inner life, the cultivation of the spiritual life, I am not unmindful, nor can you be, that the possession of education and culture entails duties toward those less favored. Every man bears a twofold relation in life—to himself and to his neighbor. We can not go through life with the sneering question upon the lip, "Am I my brother's keeper?"

We are debtors to everyone outside of ourselves. So long as we live in human society, so long must we bear the burdens of humanity. Love of God is predicated upon the law of love of neighbor. St. Paul found himself debtor not alone to the Greek, but also to the Barbarian. It is easy to be neighborly with nice people, with those of congenial tastes and like opportunities and advantages, but the true neighborliness is toward the "man fallen among robbers." All about us are the manifold miseries of humanity; we do not have to look far to see them, nor should we be cowards and close our eyes to them. The social question will clamor in your ears for answer. At no time in our history has there been so much agitation for social betterment, never so many plans devised to relieve misery and inefficiency. Not all of this agitation is wise nor are all of the plans helpful—much of it indeed is chimerical and many of the plans subversive of human rights, as you heard so eloquently last night. The young graduate of to-day

can not remain inactive amid all the social energy about him. I believe the Catholic young man grounded in the principles of Catholic philosophy will be all the more potent in the scheme of social advance because of correct ideas of the real meaning of life and of his high concept of the dignity of the human soul. To him the weak and the inefficient will appear not as merely broken pieces of human machinery to be thrown aside in the scrap heap, but as the very images of God with souls redeemed by Christ and destined for Heaven.

See how social service can be ennobled by Christian motives of action. The Catholic young man should, moreover, recognize his debt of gratitude to all that went before him, to his parents, to his teachers, to his University, to his community—all the complex factors that have made his opportunities possible. He is the heir of the accumulated treasure of public good that has been amassed for him, and his ambition should be to add to that store all that he can to make for better civil, social and religious life. This is the true public spirit. All perhaps can not take a leading part in public life in the commonwealth and in the Church, but all should have the spirit of public service, to make the world in which he lives a little better for his having been in it, to make the Kingdom of God in his own environment all the stronger and more glorious for his part in it. No man worthy of the day can sit idly by and be self-centered in his own private interests. The truest ambition is so to employ life as to be of the greatest service to others, and no service is so great as that done for the souls of men.

In this day there is need of the solid Catholic life, with its firm faith, its sublime hope and its true charity. The latent wave of hatred of our faith now prevalent in many parts of the country will be for the good if it will arouse our Catholic men and women to the necessity of living in accord with the teachings of their faith. The very attention directed to our lives will point out the beauty of the Catholic faith as imaged in so many of her adherents, prominent in public and social life, and will prove how baseless are the malicious charges of her enemies. The American people at heart are fair and generous; narrowness and littleness are happily only among the few. They are willing to accord admiration for sincerity and

honesty wherever they find it. And we are to prove this sincerity and honesty, not by acrimonious controversy with those who differ from us, nor by noisy declarations of our rights, nor by loud professions of our loyalty, but rather by the example of our Catholic lives, by our love of God and service to our neighbor, by obedience to the laws of our country and love for the institutions of our beloved land. Patriotism and Religion are twin sentiments, and he is the best Patriot who is most loyal to God, the Ruler of nations. To the Hebrew the remembrance of the God of his fathers and the glory of Jerusalem were merged in one thought, and as they sat in exile and wept by the waters of Babylon they sang:

If I forget thee, O Jerusalem, let my right hand lose its cunning,

Let my tongue cleave to my jaws, if I do not remember thee.

If I make not Jerusalem the beginning of my joy.

As the Cross is the outward symbol of our loyalty to Christ so is the Flag the sacred emblem of our country. Next to Religion should be loyalty to the Flag of our country. Throughout the land to-day has been set apart as Flag Day to commemorate the adoption one hundred years ago of the Stars and Stripes as the banner of our country. As the Cross speaks to us of Man's redemption so does the Flag tell us of our freedom. It speaks to us of a united land of freemen, of a nation glorious, not in its conquests by land and sea, but glorious because it is the hope of the oppressed in every land; it is the symbol of the divine equality of all men in opportunity and the enjoyment of human rights. Long may it wave! Long may it ripple on the breezes over a people God-fearing and righteous, a people not merely tolerant but deeply respecting the honest opinions and conscientious beliefs of others.

Your religion need not therefore be a hindrance to your success in life—rather should it be a help. Some who have attributed their failure in life to their religion could have found the cause rather in their own indolence and inefficiency. Religion will indeed be your helper in every changing condition of life that comes to you.

"For now all things are ready." May God grant to these young men an abundant measure of His blessing in their lives, that in their readiness for service they may always find Him, and that each one of us, in our various spheres, may know and feel that we are but His servants, the instruments in His hands.



THE HONORABLE ELI WATSON, LL.D.
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Divorce.*

THE HON. J. E. RANDELL.



DESIRE to discuss tonight one of the most serious problems confronting the American people—the problem of divorce. For many years I have given the deepest thought to this subject and am firmly convinced that the only way to cure the evil is by absolute prohibition of divorce with the right to remarry, though there is no objection in extreme cases to legal separation from bed and board without permission to remarry. It was my privilege on the fourth of February last, to introduce in the Senate of the United States a proposed amendment to the Constitution to accomplish this purpose and I earnestly hope that I may live to see it adopted. Very many good people are opposed to absolute prohibition as they contend that the Scriptures authorize a dissolution of the marriage when one of the spouses is unfaithful and they urge that for the cause of adultery only divorce should be permitted with the right of remarriage to the innocent party alone. There has been much advocacy of uniform divorce laws some insisting that there should be a Constitutional provision authorizing Congress to legislate on all matters relating to marriage and divorce, while others contend that the proper way is for the States themselves by some kind of concerted action to adopt a system of uniform laws on this very important subject.

Personally I believe the wisest and best plan is to adopt the amendment I have proposed prohibiting absolute divorce entirely though granting separation from bed and board without the right to remarry. There are so many wise and good men, however, who differ with me on this subject, and the benefits of a national uniform divorce law would be so great, that I would be glad to co-operate in securing an amendment for this purpose, if it should become apparent that my more drastic and far-reaching measure is impracticable. Nearly everyone who has given the divorce problem the slightest study admits that it is one which must be solved and that promptly. In the United States divorce is spreading with alarming rapidity.

* Address Delivered at the Commencement Exercises of Notre Dame University, Monday, June 16, 1914.

It has permeated every walk of life and is prevalent among every class of people. The total number of divorces granted in 1867 was 9,937, or 27 per 100,000 population. Forty years later, in 1906, there were 72,062 divorces, or 86 per 100,000; thus, in actual numbers, there were more than seven times as many divorces granted in 1906 as in 1867, or, allowing for the increased population, divorce had increased 319 per cent. To put it in another way, in 1867 there was 1 divorce for every 3,666 people, while in 1906 there was 1 divorce for every 1,162.

If divorces multiply at the same rate in the future as in the past, and there is every indication that they will increase faster,—then, before the middle of this century we will have annually in the United States 275 divorces per 100,000 population, or 1 divorce for every 5 marriages. In 1887 there was 1 divorce for every 17 marriages; in 1906, 1 for every 12 marriages, and at the same rate we will have in 1946 the appalling figure of 1 divorce for every 5 marriages.

Our closest competitors in Europe are Switzerland, with 41 divorces annually per 100,000, Hungary with 35, and France with 33, according to the statistics for 1910 and 1911, while Japan has 122 divorces to our 86.

To make a most striking comparison, during 1901 the total number of divorces granted in the United States was more than twice as great as in all the rest of Christendom combined; yes, actually more than two times as many divorces among 75,000,000 Americans that year as among the 400,000,000 souls of Europe and other Christian countries.

England stands in bold contrast with this country. In 1911 she granted a total of only 655 divorces, or 1 1-2 per 100,000; while in 1906 the United States allowed 72,062 divorces, or 86 per 100,000. During the 20 years ending with 1906 Ireland had only 19 divorces; or an average of less than one absolute divorce per year for her entire population of 4,500,000.

If the United States were to write in the Constitution an amendment prohibiting absolute divorce it would not be taking such a radical step as might at first be thought, but would be following a beaten path.

The State of South Carolina—all honor be to her—forbids divorce. It is absolutely prohibited in Italy, Spain, and to two-thirds of the population of Austria-Hungary, while

the Latin-American countries of Mexico, Argentine Republic, Brazil, Peru, Chile, and others have similar laws. A legal separation, however, without the right to remarry, is recognized in all of these jurisdictions. In Canada the important Provinces of Quebec, Ontario, Newfoundland, and the Northwest Territories have no divorce laws, though divorce may be obtained in exceptional cases by special act of the Canadian Parliament. From 1867 to 1909—a period of 42 years—these Provinces had only 140 absolute divorces.

It can not be gainsaid that divorce destroys the home, and the home is the base and foundation of the State; hence we must stop divorce or ruin the State, which can not continue to exist if its base is allowed to crumble and fall.

While many excellent people are divorced, and some of them make new homes, the inevitable trend of divorce is to break up many more homes than it builds up, and to materially reduce the number of children. When marriage is dissolved the true home ceases to exist, the parents and children are separated, and the sweet ties that bind father and mother to their offspring and to each other are broken forever.

Ler us turn to the history of Rome, the greatest Republic and Empire of the ancient world, examine her customs, take warning from her example, and try to profit by her experience.

A careful research into the history of Rome, convinces the investigator that during the early times of that nation the marriage tie was considered inviolate. Up to the latter days of the Republic, the principal form of marriage in use in Rome was the *Confarreation*, which was essentially a religious ceremony. The bride and bridegroom in the presence of a Roman priest, and ten witnesses partook of a cake made of old Italian grain called *far*, a sacrifice was offered to the gods that they might look auspiciously upon the marriage, and the skin of the victim was stretched over two seats upon which the wedded couple had to sit. The sublimity and perpetuity of the Roman religious marriage is beautifully expressed by the jurisconsult *Modestinis* who defined it "a lifelong fellowship of all divine and human rights." The early patriarchal family occupied a prominent and powerful position in Rome. It was the bone and sinew of the nation; the temple where the husband and wife and children worshiped the household gods; around it was cast the sacred mantle

of religion, and one of the essential elements of the religious marriage was its *indissolubility*. The family was the integral unit of the government; a state within a state; and Rome owed its primitive solidarity and strength in a great measure to the unity and perpetuity of the Roman family. "For 520 years it is said," writes *Lecky* in his "History of European Morals," (vol. 2, p. 317.) "there was no such thing as divorce in Rome." "Marriage," says *Thwing*, in his book, "The Family," (p. 38.) "was usually a happy as well as a permanent union." *Cato* thought it better "to be a good husband than a great Senator." While *Gibbon* in his "History of the Decline and Fall of the Roman Empire" (Vol. 7, p. 348), says: "The warmest applause has been lavished on the virtues of the Roman, who abstained from the exercise of this tempting privilege (divorce) for five hundred years...."

Then marriage was esteemed a sacred tie,
And vows of love were not a honeyed lie;
The seal of fond affection was for life,
And death alone divorced the man and wife.

But gradually the wealth of the world was poured into the lap of Rome; philosophical scepticism and oriental superstitions undermined the morals of the people. Luxury and sensuality went hand in hand, and the Romans, enervated by a life of ease, became victims of the most depraved vices. Conjugal fidelity became the scoff of the poet; marriage vows the target for the shafts of the satirist; and womanly virtue the laughing stock of the servile courtier.

Marriage lost its sacramental character and became a civil contract. The *Confarreation* developed into the free marriage in which the wife was no longer under the control of the husband, and which might be dissolved by mutual consent. The ease with which divorces might be secured was the strongest inducement to enter into rash and ill-considered marriages. In this regard *Gibbon* (vol. 7, p. 349, "Decline and Fall, etc.") says:

"In three centuries of prosperity and corruption, this principle (divorce) was enlarged to frequent practice and pernicious abuse. Passion, interest, or caprice, suggested daily motives for the dissolution of marriage; a word, a sign, a message, a letter, the mandate of a freedman, declared the separation; the most tender of human connections was degraded to a transient society of profit and pleasure...."

A specious theory is confuted by this free and perfect experiment, which demonstrates that the liberty of divorce does not contribute to happiness and virtue. The facility of separation would destroy all mutual confidence, and inflame every trifling dispute; the minute difference between a husband and a stranger, which might so easily be removed, might still more easily be forgotten; and the matron, who in five years can submit to the embraces of eight husbands, must cease to reverence of the chastity of her own person."

These words should carry the more weight because they were written by an infidel, who at times during his career, denied the existence of God.

Shortly before the Christian era, after marriage had become a civil contract, things went from bad to worse. Cicero repudiates his wife Terentia, while Augustus forces the husband of Lydia to divorce her, that he may have her himself. One woman has ten husbands, according to Martial; another, relates Juvenal, has eight husbands in five years, while St. Jerome states that there is in Rome a woman who has married her twenty-third husband, she herself being his twenty-first wife (Lecky's *History of European Morals*). "Divorce," writes Tertullian, "is the fruit of marriage." The consul Quintus Vespillo has engraved on a stone to his dead wife: "Seldom do marriages last until death undivorced; but ours continued happily for forty-one years." Ovid and Pliny the Younger had three wives; Caesar and Anthony four; Sulla and Pompey five. Nero, who was a much wedded man, was the third husband of Poppaea, and the fifth of another of his wives. "Sooner," says Propertius, "will the sea be dried up, and the stars reft from Heaven, than our women reformed." Seneca, the Roman Philosopher, says: "Does any woman now blush at divorce when some illustrious and noble women compute their own years not by the number of consuls, but by the number of their husbands, and divorce themselves for the sake of marriage, and marry for the sake of divorce."

The evil was national in prevalence. It existed not only among the great, but also among the lowly. It permeated every strata of society and was widespread in every class of people. While doubtless there were many instances of the practice of the domestic virtues, the Roman life was as a whole rotten to

its very core. From this time on, to the reign of Constantine, the depravity of the morals of the Empire of the Caesars baffles description. Suffice it to say that during these three centuries Rome was a vast slough of iniquity, reeking with the stench of every form of immorality. Close students and investigators into Roman history corroborate this in no uncertain terms. Thwing, in his book "The Family," says on page 41: "With Greek culture, Greek frivolity and Greek morals entered Rome, and their influence resulted in the overthrow of the republican simplicity, and the disintegration of the pure and strong life of the Roman family. . . . Childlessness was preferred to parenthood, and celibacy to marriage. . . . Celibacy became so popular that the state interfered to prohibit its continuance. The taste for marriage was lost."

As a result of this riot of divorce and immorality, celibacy, childlessness and infanticide rivalled each other as the reigning evils. To prevent the decrease in population Augustus imposed a tax on bachelors over twenty-five and maidens over twenty. Petronius, during the reign of Nero, writes: "In this city, no one acknowledges children; a man who has heirs is ostracized, and leads a shamed and lonely life. But bachelors without kin are honored and deemed model men."

In spite of all laws, however, the evil grew in magnitude. "The marriage relation," says Professor Seeley, "became so intolerably disagreeable that men shunned it as they would have shunned the plague." Not only were the Romans weakened physically and mentally, not only was the strength of their bodies and the vigor of their minds sapped by dissipation, but the corruption of the national life caused a most alarming decrease in population. "Foremost among the causes why the Empire was weakening," writes Davis in his "Influence of Wealth on Imperial Rome," page 324, "was the constant decline in population. . . ."

Mr. James Bryce, former Ambassador from Great Britain to the United States, in his book on "Marriage and Divorce" (p. 63), states that concurrent with and following the change from the old formal religious marriage in Rome to the free contract marriage, the marriage relation fell from the high esteem in which it had been held, and that "Men grew less and less willing to marry; women as well as men less and less faithful. Fewer children were

born. As neither religious nor moral associations sanctified the relation, and as it could be terminated at pleasure, it was lightly entered upon, and this very heedlessness, making it frequently a failure, caused it to be no less lightly dissolved. Thus social habits and a standard of opinion were formed, against which the reforming efforts of Augustus and his successors could do little, and which resisted even the far more powerful efforts of Christianity, until Roman society itself went to pieces in the West, and passed into new forms in the East."

Rome was then forced to hire barbarians to guard her frontiers and repel her enemies. The Emperor Probus was the first to begin this system by enrolling 16,000 Alamanni in his legions, and the Roman Empire was eventually compelled to depend for its very existence, for most part, upon the much despised barbarian, who at heart hated the very name of the country he was defending.

Thus the final disintegration and destruction of the Western Empire was caused not by a foreign army but by its own. For Rome had no Romans left to fight her battles. History relates this in no uncertain words. And it was the logical and inevitable result of divorce coupled with luxury. Let us take this lesson to heart and apply it to our own country and our own times.

Simultaneous with the change in the sacramental character of the Roman marriage came the belief that the marriage tie could be broken; and once this idea was prevalent, frequent divorce became only a matter of time. As soon as the seal of religion was removed from marriage, it became a mere transient union.

The same thing is true of modern times. As long as the Catholic view of marriage was accepted throughout Christian countries, and its sacramental character acknowledged, divorce was unknown. But when the specious doctrine that marriage was a civil contract or civil status in which the Church had no concern was promulgated by the early reformers, the sanctity and indissolubility of the relation was denied.

The enormous and startling increase of divorce in the United States and other countries in the past half century, is due to a lack of respect for the most sacred of human relations, to a disbelief in its sacramental character and the growth of individualism, the idea that

the happiness of a single person must override every other consideration.

We have seen how in Rome celibacy, childlessness and infanticide followed in the wake of divorce. The grim statements of Petronius and other Roman writers of the Empire sound strangely like the language of Dr. M. S. Iseman, who has given the subject deep study and investigation, and who says in his book "Race Suicide," page 133, referring to this unnatural crime:

"Slowly and surely the contagion has spread over the land until it has honeycombed the entire nation. The practice is just as prevalent in New Orleans as it is in Boston; it is as unblushing in Atlanta as it is in Providence; as common in Richmond as it is in St. Louis. The Anglo Saxon cradle is just as bare of babies in Denver as it is in Chicago, and the little ones who call their father "Dad-dad" are just as scarce in San Francisco as they are in Cleveland. There are as few babies born in the old colonial mansions facing the Battery at Charleston as there are in the palaces lining Fifth Avenue."

A few years ago Edward Atkinson, the great New England statistician, said that if the people of the old New England stock continued to have as few children during the next thirty years as during the past thirty, and the people of Irish and Canadian ancestry continued to have as many children in the future as in the past, that at the end of thirty years there would be very few descendants of the old settlers in New England, which would be at that time practically inhabited by Irish and Canadians.

One of the ex-Presidents of the United States, Theodore Roosevelt, alarmed at the increase of infanticide, has raised his voice in denunciation of this great evil. He says:

"To increase greatly a race must be prolific, and there is no curse so great as the curse of barrenness, whether for a nation or for an individual. When a people gets to the position even now occupied by the mass of the French and by sections of the New Englanders where the death rate surpasses the birth rate, then that race is not only fated to extinction but it deserves extinction. When the capacity and desire for fatherhood and motherhood is lost the race goes down, and should go down."

My friends, let these words strike home. In Rome with the frequency of divorce, and the growth of luxury came childlessness and infan-

ticide, and on the heels of these twin evils, followed the gradual extinction of the native Roman stock and the depopulation and downfall of the Roman Empire. Shall not the United States take warning from Rome's example?

There is another chapter on this subject that demands the closest study—the marriage and divorce laws of this country. In all the history of marriage and divorce legislation, we find no more strange and paradoxical situation than that existing in the United States. Since the family is the fundamental unit of the state, it would seem that the laws governing its formation and dissolution should be written with the most scrupulous care, as would befit a subject, which so vitally concerns the wellbeing of the nation. The contrary, however, appears to be the case.

Mr. James Bryce, in his book on "Marriage and Divorce," page 51, says:

"The legislation which the 13 colonies and the newer states added to the Union since 1789 have produced, presents the largest and strangest and perhaps the saddest body of legislative experiments in the sphere of family law which free, self-governing communities have ever tried."

Our marriage and divorce laws are framed according to the whim of the legislators of each individual state, and the result is a veritable patchwork which runs the gamut of matrimonial delinquencies from that of South Carolina, which grants no divorce, and New York, which grants divorce for adultery only, to that of the State of Washington, which permits absolute divorce for "any cause deemed by the court sufficient."

In some states marriages between blacks and whites are absolutely void; again they are prohibited under pain of punishment, and in other states they are permitted. The laws in regard to void and voidable, bigamous and incestuous marriages vary, so that hardly any two states are alike. Louisiana forbids the marriage of first cousins, but Mississippi permits it. Vermont thought it necessary to forbid a man to marry his mother-in-law, while Mississippi has enacted a law to prevent a man from marrying his grandmother. In Virginia a marriage between a negro and a white person is void, but this is hardly a bar, because should it be desired to contract such a marriage, the parties have only to cross the Potomac River into the District of Columbia and have the

nuptials celebrated there in the capital city of our nation, the home of our Presidents, and the political center of the United States.

According to Howard on Matrimonial Institutions, more than half of our states recognize the common law marriage. This may be defined as the living together of a man and woman as man and wife, with the present mutual intent to regard each other as man and wife, and with the further intent to regard the union as permanent. Besides being the loophole for all kinds of fraud and deception, these common law marriages tend to bring the marriage state into disrepute and reflect upon the nature, dignity, and responsibilities of the marriage tie. In Massachusetts a couple can not even publicly marry themselves, no matter how honest be their intentions. In New York a gilded fool may saddle himself with an immoral woman as a wife, because of a secret and imprudent expression of a present intent to consider her as such. But when we reach Arizona we find on her statute books a law stranger than any we have yet seen. If a man forms an immoral connection with a woman and lives with her as his concubine, the union being wholly meretricious from its inception, at the end of one year she, by force of law without any intent on his part, becomes his lawful wife.

To give more than a hasty glance at our divorce laws, would be to tax both your time and patience. Adultery is a cause of divorce in all of the 48 states save South Carolina. Physical cruelty and that most elastic phrase "mental cruelty" is a cause of divorce in 39 states. In regard to mental cruelty, Mr. Bryce says:

" 'Mental cruelty' is of course a term hard to define, as may be seen by examining the views that have been expressed by the English judges on cruelty, and it is not wonderful that the easy-going courts of most American states should give a wide extension to such an elastic conception."

A few examples of mental cruelty taken from the Official Report on Marriage and Divorce published by the United States Government, will drive this point home:

A wife prays for divorce because her husband charged her sister with stealing thereby seriously wounding her feelings.

Another faithful spouse says that her hus-

band does not wash himself, "thereby inflicting on the plaintiff great mental anguish."

Again a plaintiff says: "During our whole married life my husband has never offered to take me out riding. This has been a source of great mental suffering and injury."

Another wife alleges that her husband remains out of the house until 10 o'clock and when he does come in keeps her awake by talking. Also that he keeps a saloon which grieves sorely her mind. He replies, "Plaintiff should not be ashamed of him because temporarily in the liquor business, that he may do better some day; his father was a high State Officer in Germany." Divorce granted for mental cruelty.

To show how often the charge of cruelty is resorted to, let me mention that in the United States from 1887 to 1906—twenty years—205,000 divorces or 22% of the total number were granted for this cause.

All the states save South Carolina and New York grant divorce for desertion. In 22 the statutory period is one year or indeterminate and in 24 states it is two years or more. This appears to be an easy and favorite means of dissolving the marriage tie. In twenty years it was the cause of 368,000 divorces or 39% of the whole.

The laxity of our divorce laws gives a fine irony to Saxe's pointed lines:

Flesh of his flesh and bone of his bone
Till death the union should sever;
For these are the words employed, of course,
Though death is cheated sometimes by divorce—
A fact that gives equivocal force
To that beautiful phrase forever.

But behind all divorce laws there arises the much-mooted question of divorce jurisdiction. To what extent are the divorce decrees of one state to be recognized in the other States of the Union?

This question is so technical it is impossible to enter upon a thorough discussion of it now. Suffice it to say that the Supreme Court of the United States has decided that under certain conditions, a state may refuse to recognize the extra-territorial effect of a divorce granted in another state. The result has been confusion worse confounded.

The eminent jurist, Judge Noah Davis (in the *North American Review*, vol. 139, p. 39), gives an excellent illustration of the evils caused by the laxity and diversity of our laws on marriage and divorce. He says:

"A is married in New York, where he has resided for years, and has a family and is the owner of real and other estate. He desires divorce and goes to Indiana, where that thing is cheap and easy. Upon complying with some local rule, and with no actual notice to his wife, he gets a decree of divorce, and presently is married in that state to another wife, who brings him other children. He again acquires new estates; but, tiring of his second wife, he deserts her and goes to California, where in a brief space he is again divorced, and then marries again, forming a new family and acquiring new real and personal estates. In a few years his fickle taste changes again, and he returns to New York, where he finds his first wife has obtained a valid divorce for his adulterous marriage in Indiana, which sets her free and forbids his marrying again during her lifetime. He then slips into an Eastern State, takes a residence, acquiring real property there, and after a period gets judicially freed from his Californian bonds. He returns to New York, takes some new affinity, crosses the New Jersey line, and in an hour is back in New York, enjoying so much of his estate as the courts have not adjudged to his first wife, and gives new children to the world. . . ." He dies intestate.

Now what is the legal status and condition of the various citizens he has given to our common country? and what can the States of their birth or domicile do for them? A few words will show how difficult and important these questions are. The first wife's children are doubtless legitimate and heirs to his estate everywhere. The Indiana wife's children are legitimate there, but probably illegitimate everywhere else. The California children are legitimate there and in New York (that marriage having taken place after his first wife had obtained her divorce), but illegitimate in Indiana and elsewhere; while the second crop of New Yorkers are legitimate in the Eastern states and New York and illegitimate in Indiana and California. There is no real and personal property in each of these states. There are four widows, each entitled to dower and distribution somewhere, and to some extent, and a large number of surely innocent children, whose legitimacy and property are at stake. All these legal embarrassments spring from want of uniformity of laws on a subject which should admit of no more diversity than the question of citizenship itself."

Amid the shifting sands of divorce legislation throughout the United States, we find one rock that, Gibraltar-like, stands immovable. The state of South Carolina grants no absolute divorce. During the time of the carpet-baggers in 1872 a divorce law was enacted in that state, but this was repealed in 1876, and in 1895 a provision was inserted in her Constitution, as follows:

"Divorces from the bonds of matrimony shall not be allowed in this state."

Since then her courts have consistently refused to grant divorces *a vinculo*, and the decision of her Supreme Court in a famous case has made it impossible to secure an absolute divorce.

But the charge has been made repeatedly that in South Carolina the very stringent divorce law has produced great hardships; that it has been conducive to immorality; and has been a striking example of the evil effects of such a prohibition.

These statements are not based on facts. They are made by those who have never thoroughly investigated conditions in South Carolina; who speak from hearsay, and not from personal experience. It does not appear that these assertions are backed up by a single iota of proof, and I am at a loss to know upon what grounds this conclusion is based. Let us see what the people of South Carolina think about their law. We find it spoken of in the most eulogistic terms by her courts. Judge J. O'Neill of the South Carolina Court of Appeals in the case of *McCarthy vs. McCarthy* (2 Strobbart 6) uses this emphatic language:

"It has received the entire sanction and acquiescence of the Bench, the Bar, the legislature and the people....The legislature has nobly adhered to the injunction 'Those whom God has joined let no man put asunder.' The working of this stern policy has been to the good of the people and the state in every respect.

Judge J. Richland Witherspoon, in the case of *McCreedy v. Davis* (44 S. C., 195) before the Supreme Court of South Carolina, praises in the strongest terms the law that protects the sanctity of the home. He says:

"The union of one man with one woman for life in matrimony is a mystery....Its very design is its continuance until dissolved by death. It is a unit in social life. A combination of such units make up society....All admit that the true ideal in marriage is such a perfect union that it leads to the indestructibility of

the relation of man and wife; for in its very inception such is the declared purpose of the parties to it and of the society in which it occurs. Such is in exact accordance with the moral law, 'And they twain shall be one flesh.'"

I have received a number of letters from the Protestant clergy of South Carolina and they are unanimously of the opinion that the no-divorce law works admirably.

The South Carolina delegation in the House of Representatives with whom I conferred in the premises have nothing but praise for this law. They tell me that the people of their state would never consent to its repeal.

Senators Tillman and Smith of South Carolina indignantly deny the charge that the prohibition of divorce has caused any increase in immorality. On the contrary it is their unalterable conviction that the no-divorce law, which is the proud boast of their state, has been an inestimable boon, has placed the family on a higher plane, and has safeguarded the home, the bedrock of the state. As typifying their belief let me quote a paragraph from a letter of Senator Tillman to me dated May last:

"The absence of a divorce law in South Carolina, is a matter of great pride with us. I know of no other principle so firmly fixed in the affections of the people. South Carolina, as you probably know, is ultra-Protestant in her religion, but she looks on the marriage relation with the same reverence as does the Catholic Church. Practically, if not theologically, marriage is with us a Sacrament, and the curse of the whole state would fall on the man or set of men who should dare to make it less.

"You ask if the absence of a divorce statute conduces to morality. Unqualifiedly, I answer, it does. Our women—God bless and keep them in His holy care!—are the fairest and best I have ever known, and as long as our men realize that to each of them is given one and only one woman, just so long will they see to it that purity and chastity continue to prevail. A South Carolinian can not say: 'I will marry this woman now, and if she is not the right kind, I will divorce her.' He must make sure beforehand, and he, therefore, demands that his women be pure and above reproach. For the same reason—viz., the absence of divorce—the women know that the men demand that they be pure and innocent, and they meet

the demand. Of course not all men nor all women reason the matter out, but the effect is the same as if they did. Consciously or unconsciously and largely because of the absence of divorce, South Carolina men tell their women:

Bear a lily in thy hand,
Gates of brass can not withstand,
One touch of that magic wand—

and South Carolina women obey, and happy homes and families are the result.

These glowing words from one of the strongest and best men in the United States Senate are a clean-cut refutation of the slanderous charge that the prohibition of divorce has been conducive to immorality in South Carolina. If they are true of South Carolina, why should they not be true of the entire United States?

We must all admit, however, that there are marriages which are unfortunate in the extreme, so sad that it seems the very acme of cruelty to force the couple to live together. In such cases if we considered only the individuals it might be wise to permit an absolute divorce and allow the parties to remarry, but all history and the laws of nature teach us that the greatest good to the greatest number is the ruling principle in life; and that the sacrifice of a few must be made in order that the many may profit. Very often too it is the innocent person who is the victim. Behold the most innocent and loving of beings, our blessed Saviour, a necessary sacrifice for the sins of mankind.

To illustrate my point, let us suppose the case of a young man returning from a foreign voyage and entering the port of New York. A wireless tells him that his mother whom he has not seen for two years is dying. He would give his life to be with her and receive her parting blessing, but there is Asiatic cholera on his ship. It seems cruel to deny him the benediction of that dying mother, and to prevent her from having her only son to comfort her last brief hour of life, but how much more cruel would it be to expose the entire population of New York to the danger of cholera. No one would advocate that the risk be taken. The young man and his devoted mother must suffer for humanity's sake. So a limited number of unhappy marriages must be permitted to stand with separation from bed and board, but not re-marriage in order that the greatest of human institutions, the family, may be preserved from dissolution.

In the consideration of this subject I have been very much impressed and shocked at the great prominence given to divorce cases in the daily press. Few issues of many of our leading papers fail to contain under big headlines an account more or less salacious of a divorce trial in some of our big cities, giving the most intimate details, baring the secrets of weak human hearts to the public gaze, pandering to depraved tastes, making suggestions which probably would never have entered the minds of other couples, and thereby becoming an agency, not of legitimate, proper news, which is the function of a newspaper, but making themselves the agents of Satan. This is unfortunate, unnecessary, contrary to the proper apostolate of the press which should stand for the good, the true, the beautiful in all things and never for what is low, vicious and depraved. There is no agency in our land more powerful than the press. Its printed words reach millions of readers, who never enter a church, or read a good book, and never receive a moral lesson except what the press teaches. Tremendous is the power of the press and great is its responsibility. There is enough news to make the papers readable without going into the purlieus of the criminal courts and flaunting all the horrible details of a Thaw case, or the vicious immoralities of some of our great cities' four hundred in their divorce proceedings. I beg of the papers and especially of you, young gentlemen of the School of Journalism, who are on the threshold of your chosen career, to bear in mind that you will be held responsible before the Eternal Judge for the least scandal given to one of His little ones. The true model for you and every writer in our papers should be such material only as you would be willing that your daughter, your sister, your sweetheart, your wife, your mother should read. You should never print anything that you would be ashamed to bring into the sacred precincts of your own home, to read to your dear loved ones. And to you, my hearers, readers of the press, let me suggest that you refuse to receive in your homes papers which contain demoralizing statements, which are sure to corrupt the innocent members of your family, if they constantly feed upon them. A decent reading public can force a respectable press. Thank heaven, there are many good papers which do not pollute their columns with anything improper. Subscribe to those papers; read them only; permit only such papers to

enter your household, and everyone of you will thereby become an agent in promoting public morals.

To the young gentlemen of the Law Department and to my brother lawyers throughout the Union, I wish to give a little practical advice. During sixteen years as an active attorney in Louisiana before I entered Congress in 1899, I refused to represent parties in divorce proceedings, and this is *the part* of my professional career to which I look back with greatest pleasure. Let me beg of you, my young friends, never to aid by your professional service in the dissolution of the bonds of matrimony. If a married person seeks your assistance with a view to procuring a divorce do everything possible to bring about a reconciliation, and if you fail in that you may assist in obtaining a separation *a mensa et thoro*, and a settlement of property rights and questions relating to children of the marriage, but do not assist in breaking the bonds. It is true the laws of the land permit it, and you have a legal right to do whatever the law permits, but bear in mind that marriage is not only a civil contract, but a sacrament, and as such you have no moral right to assist in breaking it, to become an agent in its sacrilege. The offer of tempting fees may make it hard for you to refuse such employment, but God will reward you; and every lawyer who takes this high position, and refuses to become a party to the desecration of marriage with all of its consequent evils upon society and the state, thereby becomes a faithful servant of his country and his God—a true patriot.

I understand a movement is on foot for the organization of an anti-divorce league among the Catholic lawyers of Massachusetts. Its members will pledge themselves "not to take any new divorce business and to appear in divorce cases only to contest them on behalf of the libellee or correspondent, or in order to safeguard the rights of the libellee as to the custody of the children, or in regard to alimony and to use every endeavor to bring about a reconciliation between the parties seeking divorce."

I earnestly hope this organization will be a success; that it will not be confined to Catholic lawyers in Massachusetts, but that every lawyer in that grand old commonwealth will join it—not only every lawyer in Massachusetts but every one in the Union. Certainly all Catholic

lawyers should join such an association and if they do, what a power for good they could exert; what a tremendous influence in stemming the awful spread of the divorce evil.

Only a few days ago one of my Protestant friends, who is a good lawyer and one of the best and most truly religious men I know, told me of a case in which a young wife, the mother of several children, sought his assistance to secure a divorce from her husband. He labored earnestly for several days and finally reconciled the parties, who have since lived happily together. He was delighted at his success, and in talking to me about it insisted that lawyers imbued with the proper feeling can reconcile the parties in a great many divorce cases. He also urged that the friends and relatives of the couple by impressing upon them the idea from the moment of their marriage that it is an indissoluble union; that under no circumstances can it ever be broken; that if troubles arise they must be settled and friendship resumed, can do a great deal of good. In other words, if members of the respective families, close friends, lawyers, and the family doctors would play the part of peacemakers instead of fomenting strife, innumerable divorces and incalculable unhappiness would be prevented. The good doctor ministers not only to the physical but to mental and moral ailments of mankind. By virtue of his position he finds his way into many homes rent by discord. He is often made the confidant of the family, is consulted in regard to matters in no way connected with the practice of his profession, and has frequent opportunities of giving the most valuable counsel.

In conclusion:

I appeal to all patriotic citizens—good men of every creed and of no creed—to unite in a systematic fight against divorce, the greatest enemy of the nation and the home; home, which gave us our earliest and best lessons in morality; home, where we were taught to love, honor, and obey our parents, and all lawful superiors; home, where we received our first idea of government, a little state in which our fond parents were the rulers and we, their children, were willing subjects; home, the greatest protection from anarchy, the strongest defense against socialism, and the chief bulwark of society; home, the maker of good citizens and the model on which every wise government is founded.

The Call.

FRANK W. HOLSLAG.

HARK!—hark!—there's the sound of a bugle—
 Ye men, 'tis a call for you;
 Fall in!—oh sons of Notre Dame,
 Be true to the gold and blue.
 Hurrah!—hurrah!—we are marching
 To our Alma Mater dear.
 And our Lady of old, from her dome of gold
 Will bless us as we draw near.
 From the rocky shore and the mountain bold,
 From the valley, woods and plain
 We will meet the rest, from the East and West
 And we'll bivouac again.
 And we'll bravely fight her battles;
 Yes,—plant in the thick of the fray
 The cross and the sword of Our Lady and Lord
 On Life's wild right-of-way.

BACHELORS' ORATIONS.

I.—The Regeneration of the Individual.

CHARLES EMILE DORAIS, LL. B.



BEFORE the advent of Christianity individual liberty, as we conceive it, was entirely unknown. The generally accepted theory was that whatever privileges men enjoyed were derived from the state, and that these privileges could be withheld or revoked at pleasure. In a word, the individual was thought to belong to the state, body and soul. Apart from it he had no existence—no rights. De Coulanges tells us, "The Ancients knew neither liberty in private life, liberty in education nor religious liberty."

Private property was always at the disposal of the state, and when confiscated no compensation was given and none was expected. This absolute dominion over property was regarded as an inherent right in the state. Women could be ordered to give up their jewels, men to give up the fruits of their labor. In the matter of marriage too there was little left to the choice

of the individual. Early marriage was obligatory by civil statute upon all. To remain unmarried was strictly forbidden because it was considered detrimental to the general welfare. Rome had a law against celibacy. In Sparta a man who did not marry was deprived of the rights of citizenship, and those who were tardy in complying with this requirement were also punished. In several of the Greek states celibacy was listed in the catalogue of crimes.

Even the right to life was not recognized except in so far as it seemed conducive to civil and social welfare. A man's life counted for nothing when the interests of the State were at stake. At Athens a man could be tried and condemned for want of affection for the Commonwealth. In Rome the mere intention to become king was sufficient cause for the death penalty. According to the laws of Sparta and Rome deformed children were denied the right to live. The new-born child was laid at the feet of its father: if he picked it up its life was preserved; if not it was taken out on a public road and left to whatever fate might befall it. Parents had no authority to supervise the education of their children. "The children," says Plato, "belong less to their parents than to the city."

Even the idea of religious liberty was unknown. Every person was obliged to accept and conform to the creed of his own city. In Athens those who failed to observe a religious festival were fined, and it was grave impiety not to believe in the gods. It was for such unbelief that Socrates suffered death. Thus the private life of the individual was in all respects subject to the arbitrary omnipotence of the civil power. The truth is there was no private life; it was all public service, or rather public servitude.

Such was the condition in which Christianity found the individual. There is much talk of the inequalities and injustices of modern times, but they are naught compared to those that prevailed in the ancient States. The status of the slave is sufficient proof of the absolute disregard in which the human person was held. The slave was not considered as a person at all. The master had absolute dominion, and actually treated him as a mere household chattel to be used or destroyed according to his convenience or caprice. The position of woman, even of the wife and matron, was little better than that of the slave. She was thought to be of a nature

inferior to man's and was treated accordingly. Plato says: "The souls of wicked men will be punished in passing into the second generation into the body of a woman; in the third, into the body of an animal." It was the tremendous task of the Christian Church to convert that pagan world and to correct all that vicious philosophy of human life. In the face of fearful resistance she proclaimed the sacredness of human life and the inviolable natural rights of the individual. According to Christian teaching the individual has a value in himself and sacred rights which the State may not infringe upon. Society is for the sake of the individual, and all institutions of whatever nature exist only that each man may perfect himself and achieve his eternal destiny. The individual is of inestimable value because of his divine origin and eternal destiny. He is not a means but an end in himself.

Christian philosophy teaches that we are rational and free, and that we have a duty of living and a right to live as becomes such beings. This is our first law and supreme duty. Our first obligation in attaining the eternal life for which we are intended, is to live according to the laws of our nature. The end of the individual is right and reasonable living here and eternal happiness hereafter. Because the Divine Will has destined the individual to such an end, all means necessary to the attainment of this end are due him. These moral means are termed rights, of which the most important are called "natural rights." They are not derived from any positive legislation but flow from the very nature of men, however much they may differ in ability or position. The slave has the same destiny as his master, the child the same destiny as his father, and hence all have the same fundamental rights to attain that destiny.

Among the most important and most inviolable of these is the right of life. The right of the deformed or diseased child is as sacred as that of the strongest and most perfect. Property is necessary to rational human living. Therefore the individual has a right to acquire and use it. Since education, mental, physical, moral and religious, is necessary in the development of our faculties that we may attain our end, it is a right inherent in every human being. Another important right of nature is the right to marry.

These are some of the individual's rights upon

which Christianity has always insisted. They are recognized to-day because Christianity has compelled the recognition of them. Christian civilization is founded on the intrinsic worth of the individual and the inviolability of his rights. Gierke sums it up when he says: "Every individual by virtue of his eternal destination is at the core somewhat holy and indestructible; that the smallest part has a value of its own, and not merely because it is a part of the whole; that every man is to be regarded by the community, never as a mere instrument but always as an end."

To-day the Christian idea of the inviolability and sacredness of the individual's rights has become badly obscured in the minds of many, prominent among whom are the moral teachers in our non-Catholic schools. A representative teacher in one of our prominent universities declares that, "By himself a man has no right to anything whatever; he is a part of a social whole, and he has a right only to that which is for the good of the whole that he should have." This is a return, a sad reversion, to the old pagan theory that the individual exists only for the state.

It is all too evident that such principle is being put into practice in modern life. For example, bills are being introduced into our state legislatures to legalize the killing of persons afflicted with certain diseases; criminal operations are being justified in medical journals of high standing; fanatics on the subject of race betterment advocate disregard of the right of the poor to marry. A fearful disregard of the sacredness of human life is manifest in the ever-increasing number of murders and suicides. The great number of divorces show to what an extent the sacredness of matrimony is being disregarded.

The prevalence of these evils show quite plainly that the pagan concept of the complete subservience of the individual to society is becoming popular again. As Christianity revealed to the pagans of old the significance of the individual and the sacredness of his rights, and upon this great truth founded Christian civilization, so it is only by a return to the Christian concept of the worth of the individual and the dignity of his rights that the security, the dignity, and the happiness worthy of human beings can be restored to our modern life.

II.—The Regeneration of the Home.

MARTIN E. WALTER, PH. B.



MAN differs from the animal in the excellence of his intellect, the grandeur of his destiny and the helplessness of his infancy. Because of the long period of the child's dependence upon others for its existence and development, nature demands a permanent union between the parents. Because man is gifted with faculties higher than physical senses, and because these faculties, which raise him high above the brute, demand many long years of careful training, monogamy is the only form of family for rational beings.

Monogamy has always been the dominant form of family life, because it is the only condition that satisfies the exigencies of human nature. Polyandry, polygamy and promiscuity have existed here and there, now and then, but these relations have always been a degeneration not a development. The importance of the family in society can not be over-emphasized. Man is by nature destined for family life, and the family rather than the individual is the unit of society. So long as the unit remains intact society flourishes; but the instant laxity is countenanced in the marriage relation, society begins its dissolution. A building can last no longer than the stones that compose it.

Just before the coming of Christ the family of the pagan world was in a deplorable condition. Rome had abandoned her religion and her religious ideals and with them had gone all idea of obligation and self-restraint. The consequence was that the natural ideal of the family had become very much obscured by the unbridled passions of man. The father's authority over the family had become despotic. He respected no rights of wife or children that did not agree with his own caprice. The wife was no longer the companion of her husband. She had become his slave, a mere plaything to minister to his pleasure. She had no authority over her children and was liable to be cast out of the home if she offended her master in the slightest way. Over the children the father had the legal power of life and death;

and not infrequently was this hateful power exercised. As Tertullian writes to the people of Rome: "How many of your rulers may I charge with the sin of putting their own offspring to death!" Divorce had become so common that women, even of the highest rank, "could count their years, not by the number of the consuls, but by the number of their husbands." "In short pagan marriage was a union without guarantee, without honor." Such was the family as Christianity found it: completely perverted by the passions of man from its original condition as established by the Creator. But Christianity was too late to save the pagan world. Weakened at its foundation, corrupt and demoralized, it fell an easy prey to the virile nations of the north.

Christianity has had more influence, perhaps, upon the family than upon any other human institution. Its teachings promptly restored marriage to its natural condition. More than that, Christ Himself, knowing perfectly the power of man's passions and the weakness of his will raised the natural contract of marriage to the dignity of a sacrament, thus spiritualizing the natural ideal. Theretofore, only the great thinkers and men of powerful self-restraint had been courageous enough to proclaim the ideal in domestic life. In this new dispensation of the Master special and abundant grace is provided those assuming this state, so that it is relatively easy to realize the ideal.

The first principle promulgated by Christianity in its regeneration of the family was the natural right in man to marry. It pointed out that this right is not bestowed upon him by the state, but inheres in him in consequence of his rational nature. This principle was a revelation to the society of that time. The right of marriage among the slaves, who formed a large part of the population, was not recognized by law. The master sometimes allowed them to form an alliance when he thought it would be of advantage to his own interest; but then he could break it at will; and any children born of the union were under his complete dominion. Is it strange that under such conditions the slaves rivalled their masters in immorality and corruption? Christianity reformed this by proclaiming man's inalienable right to establish a home.

But the keystone in the arch of family reform was the commanding of strict adherence to monogamy. Strict continence was imposed

upon each individual outside of the marriage bond; and marriage when contracted was between one man and one woman for life. No reform in the entire Gospel is more plain and positive than the teaching of Christ on these points. "A man shall leave father and mother and cling to his wife and they shall be two in one flesh." Could anything be commanded more positively than this? And continuing, the great Teacher enjoins its absolute indissolubility. "He that puts away his lawful wife and marries another commits adultery and if a wife leaves her husband and lives with another she is guilty of adultery." Thus are the contracting parties forbidden to break the tie, and the injunction is made still stronger so as to apply to the state and to all society, for "What God has joined together let no man put asunder." To these rules He makes no exception. This is an attitude that no previous reformer dared to take. They had all considered the wayward passions of man and despaired of holding him to any such regulation. And they were right. Without supernatural assistance such an ideal would be practically impossible of achievement. Christ knew this and hence He raised marriage from a merely natural to a sacramental contract, thus giving husband and wife strength to be true to each other and true to themselves.

Had Christianity stopped here its service to society would have been inestimably great, but it went still further. Since woman is a human being with the same rights and destiny as man she could no longer be a slave to her husband. The placing of woman upon an equality with man was undreamed of before the coming of Christ. Christianity made the wife the co-partner of her husband, giving her equal rights in the home and over her children. This resulted from the veneration it bestowed upon Mary.

Finally Christianity taught respect for the child. Once the intrinsic value of a human soul was realized, defense of its right to existence and education was almost unnecessary. While Christianity secured the child's rights it also imposed upon it the duty of obeying and respecting its parents, thus creating a kingdom where love reigns supreme.

This idealistic condition continued until some men blinded by pride and passion broke away from the authority of the Church and established Protestantism. Half of Europe followed, and it seemed as though the very life of the

Church was threatened. At this critical moment Henry VIII, tired of his lawful wife, demanded a divorce. The Vicar of Christ, with half of his subjects in rebellion now saw England ready to join the ranks of the insurgents. But with a vision that peered beyond the moment, answered the sensual king. "I can not do it," and England was lost to the Church, but the purity of the family was preserved.

As Protestantism was a religion established by man, it necessarily contained man's frailties. The sacramental character of the marriage bond was lost sight of and divorce became easy; for what man has joined together man can put asunder. At first divorce was granted for grave causes only, men arguing that Christ could not have been so cruel as to condemn two incompatible persons to ruin their lives by living together,—presumptuous mortals! to fancy that they could improve on the teaching of the God of Wisdom! They were like the Jews who listened to His sermon on the Mount and said among themselves His words are hard, and they walked no longer with Him. Once the barrier was let down the slightest degree there was no stopping. Cause after cause for divorce has been admitted to our laws, until to-day, were it not for the terrible consequences, the situation would be humorous. The states are fairly competing with one another in the laxity of their laws. Some going so far in their contempt for the Master's injunction as to attempt to dissolve the indissoluble bond for mere incompatibility of temper. Each year the wave of divorce is rising higher and higher. Beginning with ten thousand in 1867, the number of divorces has risen to one hundred and eight thousand in 1913. During these forty-six years two million homes have been disrupted, and God knows how many children practically made orphans. The end is not yet in sight. If the future continues as the past the home and society will be engulfed in the flood. Distant rumbling of the approaching tempest can already be heard. If the marriage bond is not permanent, then why have marriage at all? And so we find free love advocated by not a few; and effeminate sentimentalists are filling the press with pleas for the unmarried mother and protests against holding woman to a higher standard of morality than is required of man. They forget that strict adherence to monogamy has raised woman from her deplorable condition under paganism and that real reform must

consist in raising the standard of morality for man and not in lowering it for woman. Loss of the idea of the indissolubility of marriage has resulted in a terrible deluge of immorality that almost rivals the degradation and corruption which brought imperial Rome down to defeat and ruin.

With the stability of marriage gone it has been easy to forget the primary purpose of marriage. Disregarding the Gospel's injunction to "Choose between paternity and continence" a large number of our citizens have divorced pleasure from the responsibility of parenthood. This submission to the lower instincts, and the separation of the sensual from its spiritual and moral associations drags the individual down and liberates the natural passions from the control of the spiritual, thus destroying the very essence of true character. Race suicide has become so prevalent that the native American is dying out. Were it not for the immigrant and the families of the foreign-born our population would scarcely remain even stationary. The argument that harsh economic conditions are responsible is false, for it is not the poor but the rich who sin in this regard. It is the rich who in their godless race after pleasure and sensuous gratification forget the higher and nobler nature of man.

Such is the condition to-day. Thinkers the world over are awakening and anxiously asking what the end will be. Reform is necessary, and the only reform that will cure the domestic evils of to-day is the reform which regenerated the corrupt family of paganism. If we would save the home and thus save society, let us return to the Christian principles which preserved the family untainted throughout the middle ages and which still preserves it among those who accept these principles. You will look in vain for divorce or race suicide in a true Catholic family, surrounded though it may be by families given to these crimes. Christian marriage is a sublime state. Husband and wife solemnly vow to cling together for better or for worse until death does them part. And the vow is not the fatal mockery so common in marriages around us, for they mean what they say. Through joy and sorrow, through prosperity and adversity theirs is a union broken by death alone. The home ruled by Christian principles is a true home where love reigns supreme, a paradise on earth in the very shadow of heaven.

III.—The Regeneration of Society by the Gospel.

WILLIAM MICHAEL GALVIN, PH. B.



NOT long ago I fell into the company of a gentleman who had spent a great many years in Mexico. He was not a Catholic and he did not know that I was one, but in the course of conversation he paid a great tribute to Christianity. He said that in the remote interior of Mexico, where the population is almost entirely native, the people are of the rudest sort, thriftless, uncultured and lawless. But let a priest come in, he said, and all this is changed. The fruitful soil is cultivated; substantial homes are built, and brigandage and crime cease.

What happens now in the interior of Mexico has been happening throughout the centuries wherever Christianity has had a chance to flourish. Hence Pope Leo XIII says that "Wherever the Church has set her foot she has straightway changed the face of things and attempered the moral tone of the people with a new civilization, and with virtues before unknown." This great fact has led many honest thinkers to observe that even if the Gospel had no religious worth, it would still be the most potent force for social betterment the world has ever known.

It has already been pointed out to you how the doctrine of Christ restored to the individual the dignity which is his; how it raised him from the condition where he lived merely for the state and made him an end in himself, endowed with inviolable rights with which to maintain and develop his personality. It further taught the individual virtues of self-denial, universal justice and, greatest of all, charity,—a love of everyone, whether friend or enemy. These virtues of the individual are accountable, more than anything else, for the progress of society during the past two thousand years.

By uplifting the individual, Christianity necessarily improved the general tone of society, for society is merely a group of individuals, and the standard of social virtue always depends upon the standard of private virtue. Every time Christianity extends its influence over

an individual, it makes this world a better place to live in. If this influence is extended over a rich man, it means he must recognize the rights of those under him; must give his servants a just pay for their work; must relieve the wants of the needy that come within his observation. If the influence is over a poor man, it means that he must recognize the rights of his employer; must suffer patiently the difficulties of his lot; must give a day's work for a day's pay, and lead a moral life.

Thus the method of Christianity is to take the individual from a low state and make a better citizen of him; lift him from a self-seeking, lawless gulf to a plane of virtue and righteousness. We do not say that society can not be helped by good legislation, but we do say that the modern effort to regenerate society solely by legislating for people as a whole instead of seeking out the individual and bettering him must fail. We hear remedies proposed from all sides: feminism—let the women do it; eugenics—let the doctors do it; socialism,—reduce all men to a level and keep them there; anarchism—return to the lawless life of the wild animals,—but all, all have the same method—lift the whole of society at once. The error of their method is apparent. Legislation can not make a dozen of good eggs from a dozen of bad ones.

Gilbert Chesterton has said, "The Christian principle has not been tried and found wanting; it has been found difficult and left untried." It is true that in many instances Christianity has been found difficult and left untried, but it is also true that wherever it has been tried it has been found satisfactory.

The condition of Rome, at the coming of the Apostles, bears many striking similarities to our own time. Rome had developed a great commerce: material progress and luxury were in great evidence in parts of the city and poverty and degradation in other parts—the rich with their houses of marble and alabaster; the poor with their shacks of mud. The ancient gods had been outgrown, and no other power existed to restrain the minds of men. Gross materialism resulted such as now threatens our time. Men lived entirely for their bodies: to eat delicate food, to drink good wines, to bathe in scented water and to wear perfumed clothes. Gorgeous festivals filled the nights and sensuous idleness, the days. To placate the rabble barbarous sports had to be presented in the amphitheatres of the city; and free corn was

doled out to the poor. Everyone sought the pleasure of the body; the whole idea seemed to be to get out of work.

Into this came St. Peter, as to body, a decrepid old beggar, humble in manner and dress, but with a doctrine that commanded the respect of thinking men, a doctrine which established itself after years of persecution, and saved Rome and Roman civilization from the fate of Thebes and Nineveh. Into the superficial, efete state of Rome it injected a new vigor, which, although it did not immediately check the attacks of Alaric and Attila, finally conquered these barbarians by its civilization, and made possible the grandeur of Europe and the Western world today.

Yes, Christianity saved our present civilization from the fate that befel that of Egypt and Babylonia. But that is not all. It advanced civilization and introduced into it the most ennobling concepts it has today.

The power of the Gospel as a purely social reform is shown by its effect on slavery. It did not do away with slavery immediately, but wherever the Christian religion was adopted slavery in the old pagan sense ceased. Christ taught the brotherhood of man. Whoever adopted His teachings must look upon a slave as a man, endowed with inviolable rights. He who owned a slave in pagan times, owned him body and soul. The slave was merely an animal, to be fed and clothed, worked and reproduced like the beasts of the field. But the Christians who owned a slave must respect the slave's right to life, religious worship and a family. Nowhere do the teachings of Christ incite to discord or rebellion; everywhere they are supremely reasonable. Hence the claim of a master to the work of his servant was permitted, although the whole history of the Church shows that emancipation was favored. But the big thing to be borne in mind is this: Christianity took the slave from the level of the animal and placed him on a level with men. And although bodily servitude, such as that which existed after Christianity was established, is to be deplored, it is as nothing beside the older pagan slavery from which Christianity delivered men.

Just as the uplift of the individual necessarily implies a bettering of the tone of all society, so the sacredness with which Christianity invested the family makes for the general good. As has also been pointed out to you, a good

Christian family means to begin with children instead of the childless families of to-day; it means the physical, intellectual and moral training of these children; it means no divorce; no children cast upon society with none to give them the attention they need; it means no immorality with its resultant crime and insanity. In fact, the Christian family is necessary to the proper training of the man, and in these times of unrest, the man who gives his life to bringing up and properly educating a good family is doing a greater service to his country than soldier, statesman or financial genius.

The application of Christianity to society for its regeneration is nothing new; it has been the program of the Church from the beginning. It has been applied again and again with success to practically all the ills that harass men at this time.

Undoubtedly one of the gravest problems of modern times is that concerning private property. There is no program of social reform from Anarchism on the one extreme to Socialism on the other which does not make the subject of private property one of its chief issues. The doctrine of Christianity on the point is this: private property is good because it is necessary to the full development of the individual. Since man of all animals is the only one which apprehends the future, he should have the privilege of providing for that future. But the Church holds that private property is held as a trust; that it is to be administered for the owner's reasonable-comfort, but beyond that point, it is held for the poor. This attitude is clearly shown by the action of the popes when they were temporal rulers. It not infrequently happened in the Papal states that the poor were told to go cultivate the vast unworked fields of the rich, even though the owners were unwilling. The poor worked the soil, grew their crops and reaped the fruits without injuring the owner; hence the Popes were justified in their action.

Another great problem that demands our attention is the conflict between capital and labor. Socialists demand universal equality. Their method is class antagonism. Think of it, they favor class antagonism as the means to procure the universal brotherhood of man! Christianity, it is true, does not hold out such roseate prospects to men upon earth as Socialism does; it does not propose to make all men contented; to eliminate suffering; or to abolish

work. It frankly recognizes the necessity of suffering. But it does say, however, there is too much suffering now, and it offers to relieve most of it.

If the capitalist recognizes the rights of the laborer and the laborer recognizes the rights of the capitalist; if the employer pays a living wage; if the laborer recognizes the capitalist's right to the fruits of his capital; if both practised Christian forbearance instead of rushing madly into class struggles, scarcely any of our modern labor difficulties would arise.

In many cases the laborer has a just grievance; he can not provide for himself and his family the reasonable necessities of life with the pay he receives. A Christian principle is being disregarded. For employers fail to give a living wage, not because they can not but because they do not have to.

Another appalling need of our times is honest men for public office. And no amount of legislation; no amount of checks and safeguards; no amount of referendum and recall, is going to purge our public chairs of corruption unless the men who fill these chairs are honest, capable men.

Christianity, then, is an efficient means for the betterment of present society. It is more. It is the only means, for all the other remedies in view propose to lift all society at once, and this must obviously fail.

But with the Gospel applied, the picture of the world becomes more hopeful. It will not be the realization of the extravagant dreams of Utopia, nor the millennium of the Socialist; but it will be a greatly improved world. Not with suffering eliminated, but alleviated; not with toil abolished, but dignified; not a selfish utilitarian people who calculate minutely how a good done to another will redound to their own benefit; but with a real brotherhood of man. With pure men in our high places, with the toiler receiving a living wage, with the rich holding their wealth in trust and charges to the divine virtue of charity, with class conflict lessened, and universal peace achieved, our world would be as near a paradise as a place of trial might be. Then Christianity which snatched our civilization from the destructive hands of the barbarians, will have added another triumph over the darkness to her long list of deeds for mankind, and will command from posterity an even greater veneration than she commands from us.

Valedictory.

JOSEPH M. WALSH, E. E.

IN the course of a lifetime, there come to men duties whose fulfillment is a matter of reluctant necessity. Men of nineteen-fourteen, one of these duties we face to-night in bidding farewell to Notre Dame. Though leave-taking is a familiar experience with us, this is a parting we must think unique, for only once is it given to college men to say good-bye to their Alma Mater. In this leave-taking there is a finality of farewell.

This, men of nineteen-fourteen, is our case to-night; to have sat together at the feet of Notre Dame, and to have drunk the waters of wisdom; to have been guided by the one unchanging ideal of an ever-kind mother; to have had our lives so intertwined with the life of this mother that we have felt her every emotion—this has been our portion for these last four years. And truly favored are we to have had it so. But this moment sees the last of such experiences.

True, we shall return at various times and for different occasions, and thus we may keep fresh our memories of these days. But tonight marks the close of that peculiar commingling of our spirits with the spirit of Notre Dame. Her courage and her honor have coursed through our veins as sap through the tree. And, like the branches, we have grown in mind and soul, strengthened and fed by her life-force. But to-night we are parted from this stately, loving old Notre Dame, and go forth from her halls. And in the breaking lies the pang.

Yet, the mere going forth from the campus and the separation from each other, are not the thoughts which dim the joy of this commencement night. It is not alone the departure from material Notre Dame that pulls at our heart-strings this evening. It is rather the sundering of ties closer than friendship which bind us to the spirit of our college days; it is the realization that no longer will this old Alma Mater be with us daily to counsel and console, to comfort and to care for us, that makes, deep down in our hearts, that undertone of murmuring regret. We realize that no more are we, nor can we ever be again, in the same relation to her—happy in our associations with priests and brothers, professors and each other, and carefree under the mothering glance

of Notre Dame. And realizing this we are moved to regard with regret the coming of this hour.

And yet, though this night and its events evoke such feelings, we are glad withal that the time has come. For, while properly sensing the meaning of this hour, we should not be true sons of Notre Dame if we flinched or faltered at our first step into a more mature existence. We should be untrue to her teaching and untrue to her spirit, did we not feel ready and strong to take up the man's part in life. For she has steeled us fully for the conflict, and has set us the example of Christian integrity and heroism. And likewise should we betray the confidence placed in her and in us by parents and friends, if we fail to show that among the fruits of these four years is an ardor for the assumption of the new and instant duties. But we are ready. Parents and friends, you have rightly believed that Notre Dame could best fit us for the place that awaits us in the world.

To the Order, to our professors, and to the parents who have made possible the years of our college life, ending this evening with all these mixed emotions, our appreciation of your efforts and sacrifices for us can be but poorly turned into speech. Even though the words come from our hearts, they can not convey the full sincerity of our feelings toward you. So we ask, rather, to accept our future lives and their works as proof of the gratitude we feel.

Fellow-classmates, let us never be unmindful in the years to come of this tender of loyalty which we now make to these, our best friends. Let us never allow to pass from our memories the feelings which move us this evening. When the lights of our lives grow dim, and memories become our only solace, may the recollection of these years and of this night shine in the quiet evening of a well-spent life. With hearts filled with these feelings, let us then, men of nineteen-fourteen, give to old Notre Dame, and to each other, the firm handclasp of the last good-bye.

Live in the Living Present.

What if the skies of yesterday
Were overcast with pain?
What of the treasure lost, or love
We ne'er may know again?
To-day the sun is flaming bright,
And there is nought of sorrow,
What if its rays are not so bright,
Tomorrow?

E. R. McB.

The Seventieth Annual Commencement.

The seventieth commencement of the University of Notre Dame opened auspiciously on Saturday evening, June 13, when the Honorable Eli Watson, former congressman of Indiana, delivered a powerful and eloquent oration on the subject of Socialism. Early in the afternoon, members of the Alumni Association began to arrive and eight o'clock found Washington Hall crowded to the door. Mr. Watson, who is known throughout the country as an orator, was especially happy in his choice of a subject for the occasion. For over an hour, he refuted the principles of Socialism, as they are exposed by the recognized leaders of Socialistic thought and set forth in their books. He took quotation after quotation so that he could not be accused of misrepresenting his opponents, showed where their philosophy was leading the Socialists, and pointed out the remedy necessary if the American people wish to rid themselves of this pest.

His address made a deep impression on all who heard him, and we are confident that it will be a power for good wherever it will be delivered in future.

SOLEMN MASS.

On Sunday morning at 7:55 the academic procession, composed of the graduating class in cap and gown, faculty in their professorial robes, and clergy in surplice and biretta, formed in the corridor of the Administration building and moved slowly through the east wing of the University Chapel where Solemn Mass was celebrated by Monsignor O'Brien (LL. D. '95), assisted by Vice-President Walsh, C. S. C., as deacon, and Rev. M. Schumacher, C. S. C., as sub-deacon. The music of the Mass was rendered by the Holy Cross Seminary Choir, and Father Gavisk, of Indianapolis, delivered the Baccalaureate Sermon. Fr. Gavisk is a forceful speaker, and the excellence of his address, its practical character, and significant appropriateness, will be seen by a perusal of the sermon, which we publish in full in another part of this issue.

Immediately after mass the four officers of the graduating class carried their flag, which had been presented to the University on Washington's Birthday, into the Sanctuary, where it was solemnly blessed by the President, and a procession composed of faculty and students

moved slowly down to the flag staff where the 1913 flag was lowered by the president of the graduating class, and the new flag raised aloft, to be kissed and caressed by the breeze and to be a sign in the heavens of the patriotism and loyalty of the Class of '14.

THE ALUMNI BANQUET.

Perhaps the function looked forward to with most eagerness by the old graduates of the University, on account of the pleasant meeting with old friends, and the hearing about others whom they have long since lost in the busy bustle of daily life, is the Alumni Banquet. At seven o'clock the tables were spread, the walls were decorated with Gold and Blue, interspersed here and there with American flags, and the refectory was ablaze with lights and fragrant with flowers, when the Alumni closed up their business meeting for a more sociable session. No one who attended the banquet will be forgetful of the loyal, generous, high-minded men who belong to the old graduates. Mr. Charles Bryan, as president of the Alumni, was toastmaster of the evening, and though we have heard many a toastmaster at many a dinner we are willing to admit that Charlie, with his sweet, melodious Southern twang and his scintillating wit, has a little the edge on the best of them. The following members responded to toasts awaking old memories and stirring new resolves in the hearts of all present: William McInerney, South Bend; Rev. F. Van Antwerp, Detroit, Michigan; Rev. George Gormley, Kenosha, Wis.; John M. Flannigan, Nebraska; Col. William Hoynes, Notre Dame, Ind.; John McIntyre, Milwaukee, Wis.; Hon. Robert E. Proctor, Elkhart, Ind.

ALUMNI REQUIEM MASS.

On Monday morning at 8 o'clock a Requiem Mass was offered for the repose of the souls of all deceased members of the Alumni.

BACHELORS' ORATIONS.

According to the usual custom, the Bachelors' Orations were delivered in Washingtons Hall at 10:00 o'clock Monday and were well attended. We print them in full in this issue.

ALUMNI GAME.

At two o'clock the crowds began to move toward Cartier Field to witness the annual ball game between the Varsity and the Alumni. After Mr. Bryan had bestowed the well-earned monograms upon the members of the various

athletic teams, having a word of praise and encouragement for each member as he came forward, the baseball game was started. There was a void in the hearts of most of the Alumni when they found the umpire was not an alumnus, and despite the cheering and loyal support given to the Alumni Team, the Varsity walked away with the game by a score of eight to three. Rusty Lathrop of the White Sox and Joe Kenny opposed Kelley and Gray of the Varsity.

ORGAN RECITAL.

It was with a sense of relief that the Alumni moved from the field of slaughter to the cool quiet of Sacred Heart Church where an organ recital was given by Fr. Finn, C.S.P., of Chicago. The church was crowded to the door and for over an hour selections were given by this noted artist. A quartette selected from the choristers also rendered several pieces, after which Benediction of the Blessed Sacrament was given by Rev. John Guendling, of Peru, Indiana.

FINAL EXERCISES.

The final exercises took place Monday evening at eight o'clock when a large audience gathered in Washington Hall. After the Class poem was read by Maurice Norckauer, the Valedictory, delivered by Joseph Walsh, and the Medals and Diplomas awarded, Hon. Joseph E. Ransdell, United States Senator from Louisiana, delivered the oration of the evening. The Senator is a strong talker and a deep solid thinker as one will see by reading his oration which we publish in full in this issue.

All in all, the Commencement was one of the most successful ever held at Notre Dame, and we wish to extend our thanks to all, the speakers, the alumni, and the guests who helped to make it so.

ALUMNI MEETING.

The seventh regular meeting of the Alumni Association of the University of Notre Dame, was called to order by the Honorable Charles M. Bryan of the Class of 1897 in Brownson study hall at five o'clock Sunday afternoon, June 14, 1914. The minutes of the sixth annual meeting were read and adopted. On motion the class of 1914 were admitted to membership. The oath of allegiance to the principles of the Association and to the spirit of Notre Dame was administered by Lieutenant Governor William O'Neill, of Indiana, of the Class of 1906.

The treasurer's report showed a balance on deposit in the Ludington State Bank amounting to \$1553.73. Other funds of the Association, amounting to two thousand dollars, are invested in real estate mortgages. The secretary read the following list of members of the Association who had died since the last regular meeting: Clyde Dennis, LL. B., 1913, died July, 1913, at Kalamazoo, Michigan; Eugene Orrick, B. S., 1882, died September, 1913, at Fort Worth, Texas; Louis J. Kiley, Ph. B., 1913, died Dec. 22, 1913 at Rochester, N. Y.; Nicholas A. Gamboa, C. E., 1911, died December 31, 1913, at Havana, Cuba; Daniel Byrnes, LL. B., 1886, died January, 1914, at Chicago, Illinois. The following were appointed to draft suitable resolutions of condolence—William Hoynes, '77, John Neeson, '03, Rev. Thomas Burke, '07. They reported the following resolution:

WHEREAS, the Alumni Association of the University of Notre Dame assembled in annual meeting June 15, 1914, have learned with profound sorrow of the death of their well-beloved brothers—Clyde Dennis, '13; Louis J. Kiley, '13, Nicholas Gamboa, '11, Eugene Orrick, '82, Daniel Byrnes, '86, who passed away since their last meeting,

THEREFORE, Be it resolved that we extend to their bereaved families and relatives our sincere sympathy, that we strive to emulate their virtues, and that we pray Almighty God to be merciful to them and to all our departed Alumni.

The secretary then reported that he had made special efforts to bring to Commencement, for reunion the classes five years apart, in the four and nine years, beginning with the class of 1864. In response to the special invitations, he received a large number of letters and telegrams strong in expressions of loyalty from those who found it impossible to be present. Some of these were read at the meeting. The treasurer then reported that as the result of his letter sent to all the members of the association calling for expression of opinion regarding the erection of an Alumni Hall, he had received replies from a small number, but of these the majority favored the erection of the Hall. The plan in a general way was then submitted for discussion. It contemplates a residence hall to accommodate about one hundred and fifty students to be erected by the alumni on the grounds of the University; the cost of the building and furnishings to approximate

\$125,000; one-tenth of the number of rooms to be kept free for occupancy by the alumni on their visits to the University; the remainder of the rooms to be rented by the University to students, and the income derived from such rental to be devoted to scholarships for the education of worthy students. The discussion of the plan brought out proposals for the raising of money. William McInerney, '01, suggested that one hundred of the members be asked at once to give five hundred dollars each, and that he and four other members sitting near him were ready to write their checks for five hundred dollars each as soon as the one hundred others had subscribed equal amounts. A building committee was then named to take up the details of building and push it to completion. The members of this committee are: Patrick O'Sullivan, '74; Warren A. Cartier, '86; John W. Eggeman, '00; William McInerney, '91; William Higgins, '03; Byron V. Kanaley, '04; William P. O'Neill, '06; John O'Connell, '13. The following officers were elected for the year 1914-15: Honorary President, Rev. D. J. Spillard, C. S. C., '64; President, Byron V. Kanaley, '04; Vice-Presidents, John McIntyre, '84; Maurice Neville, '99; John Neeson, '03; Robert Milroy, '12; John O'Connell, '13; Secretary, Rev. William A. Moloney, C. S. C., '05; Treasurer, Warren A. Cartier, '86. Trustees to serve two years, 1914-16, Francis J. Vurpillat, '91; John M. Flannigan, '94; Edward O'Flynn, '07. The following old students who did not graduate were admitted to membership: Stephen Fleming, Fort Wayne, Indiana; George Cartier, South Bend, Washington; Judge Michael Girtan, Judge Kickham Scanlan, and William P. Devine, of Chicago. The meeting then adjourned for dinner.

The following members of the Alumni Association attended Commencement:

Samuel Schwartz '13, Ed. H. Savord '12, Rev. T. E. Burke '07, Warren Cartier '87, Charles Bryan '97, Edward O'Flynn '07, Rev. William Bolger '07, Rev. Joseph Burke '04, Byron Kanaley '04, Michael Moriarty '10, Chester Atherton '99, W. S. Wilkin '95, V. J. Janowski '13, T. Amondarin '13, Robert Proctor '06, Rev. Paul J. Foik '07, T. Hoban '99, John McIntyre '84, Joseph Sullivan '01, Daniel O'Connor '05, James Cunningham '07, E. J. Cleary '09, A. T. Mertes, '09, M. J. St. George '08, Edward Maurus '96, Arthur Stace '93, John Devine '12, Vivian Birder '13, Rev. Ernest Davis, '04, Rev. John Cavanaugh '90, Rt. Rev. Frank O'Brien '95, Rev. John McGinn '06, Francis J. Vurpillat '01, Vitus Jones '04, H. G. Hogan

'04, Wm. McInerney '01, Patrick Nelson '88, Rev. Matthew Schumacher '99, Rev. Matthew Walsh '03, Rev. Thomas Crumley '96, Martin J. McCue '79, William O'Neill '06, John Flannigan '94, Paul E. Hartung '99, Thomas H. Ford '11, J. F. Hines '09, A. R. Hebenstreit '11, P. J. Houlihan '92, J. H. Roth '10, G. A. Farabaugh '04, J. Elmer Peak '12, John H. Neeson '03, John Tully '11, Robert R. Schenk '11, R. J. McGill '12, H. J. Daly '12, James F. Murphy '00, Francis O'Shaughnessy '00, Rev. James Quinlan '08, Frank Derrick '08, Thomas Steiner '99, Frank Ackerman '04, Rev. William A. Moloney '90, Jay Lee '12, J. Walter McInerney '06, Marshall L. Howell '65, Rev. Julius Nieuwland '99, Walter Duncan '12, Rev. J. O'Connell '06, Timothy Howard '62, John McIntyre '79, Angel Caparo '08, John W. Costello '12, M. Dougherty, Jr., '13, Robert A. Milroy '12, Claude Sorg '10, J. J. Cooke '94, J. F. Kennedy '94, Wm. P. Grady '99, John Worden '05, P. T. Sullivan '74, Rev. C. O'Donnell '06, L. J. Hammond '13, Dwight Cusick '12, Russell Finn '12, Rev. John Dinnen '65, J. F. O'Connell '13, P. J. Meersman '13, Harry J. Kirk '13, Rev. H. B. McCauley, '06, Rev. J. M. Ryan '06, Geo. Cartier '88, Thomas Furlong '13, Thomas L. K. Donnelly '04, Edward K. Delana '11, Jas. Watson '13, M. D. Kirby '94, Don M. Hamilton '12, Rev. Michael Quinlan '93, R. W. Keffe '11, M. A. Neville '99, John Dowd '99, Rev. C. Doremus '06, Bernard F. McBride '12, Rev. D. J. Spillard, '64, Rev. John O'Connell '06, Rev. William Lennartz '08, Rev. Walter Lavin '02, Rudolph Probst '11, Thomas J. Welch '05, Frank J. Powers, M. D., '94, Lawrence McInerney '06, Rev. Joseph Maguire '96.

Degrees and Awards.

The Degree of Doctor of Laws has been conferred:

On a distinguished statesman whose public record is as honorable as his private life is virtuous; who has given to the young manhood of America an inspiring example of devotion to both faith and morals,

The Honorable Joseph Eugene Ransdell, United States Senator from Louisiana.

On a brilliant and public-spirited priest who has shed honor on Christianity by his services to the poor and unfortunate and has added lustre to American citizenship by his devotion to the public weal,

The Reverend Francis Henry Gavisk, of Indianapolis, Indiana.

On a public servant whose ability is unquestioned even by those who do not follow his political leadership; whose character is admired by all who admire manliness, cleanness and strength; and whose patriotic devotion to American ideals has been proved in the conscientious discharge of official duty during many years,

The Honorable James Eli Watson, of Rushville, Ind.

On a zealous and efficient pastor whose enthusiasm for education is equalled only by his own

solid learning and whose public service has endeared him to the community in which he lives,
The Reverend Francis Joseph Van Antwerp, of Detroit, Michigan.

On a scholarly layman whose vigorous pen has been used ungrudgingly in defense of the Faith which his life has illustrated; a lover of breadth as well as of depth of mind; an example of stalwart loyalty to Faith and Fatherland,
Mr. Theodore F. McManus, of Toledo, Ohio.

On a priest whose noble nature has won him a multitude of friends and whose zeal and virtue have wrought unceasingly for souls,
The Reverend John Henry Guendling, of Peru, Ind.

On an illustrious musician whose genius has restored the best traditions of Christian art and shed lustre on the Catholic name,
The Reverend William Joseph Finn, C. S. P., of Chicago, Illinois.

On a loyal alumnus of Notre Dame whose long priestly life has been as unblemished as it has been fruitful for souls,
The Reverend John Reilly Dinnen, of Lafayette, Ind.

On a distinguished pastor who has devoted unusual talents with remarkable devotion to the service of the sanctuary and has blended gentleness with strength in the service of God and man,
The Reverend William Hickey, of Dayton, Ohio.

The Degree of Master of Arts, in course is conferred on:

Richard Walsh Collins, Maryville, Missouri.
Thesis: "The Architecture of the Renaissance."

The Degree of Master of Science, in course, is conferred on:

Jesse Henry Roth, Fowler, Indiana. Thesis: "Medicine and Surgery before the Christian Era."

The Degree of Bachelor of Arts is conferred on:

Michael Stanley Becker, New Orleans, Louisiana; Walter Louis Clements, Springfield, Kentucky; Francis Leo Kehoe, Plattville, Wisconsin; Francis Xavier Luzny, South Bend, Indiana; Francis Gerald Mooney, Cleveland, Ohio; Maurice Joseph Norckauer, Xenia, Ohio; Andrew Ignatius Schreyer, South Bend, Indiana; George Francis Strassner, South Bend, Indiana.

The Degree of Bachelor of Letters is conferred on:

George William Albertson, Kalamazoo, Michigan; John Rickard Dundon, Ishpeming, Michigan; Salvator Paul Fanelli, Jeffersontown, Kentucky; Charles Joseph Flynn, Lynn, Massachusetts; Jacob Raphael Geiger, Logan, Ohio; John Felix Hynes, Albia, Iowa; John Vincent McCarthy, Britt, Iowa; James Mortimer Riddle, New Orleans, Louisiana.

The Degree of Bachelor of Philosophy is conferred on:

John Francis Carroll, Portage, Wisconsin; George William Delana, Courtland, Illinois; Henry

James Frawley, Deadwood, South Dakota; William Michael Galvin, Cleburne, Texas; John Joseph Hearn, Quebec, Canada; Albert Vincent King, Chicago, Illinois; Francis Bernard McBride, Pittsburgh, Pennsylvania; Francis Patrick Mulcahy, Rochester, New York; Harry McCarthy Newning, Houston, Texas; Samuel DeCordova Newning, Houston, Texas; Joseph Francis Smith, Cygnet, Ohio; Martin Emmett Walter, Mt. Carmel, Illinois.

The Degree of Civil Engineer is conferred on:

John Clarence Burke, Stillwater, Minnesota; Morrison Albert Conway, Portland, Oregon; Clarence Joseph Derrick, Oil City, Pennsylvania; Juan Garcia Gonzalez, Coahuila, Mexico; Eugene Aloysius Kane, Williamsport, Pennsylvania.

The Degree of Electrical Engineer is conferred on:

Francis Aloysius Hassett, Chicago, Illinois; Paul Joseph Moushey, Cleveland, Ohio; Donat Joseph Pepin, Ishpeming, Michigan; John Plant, Chicago, Illinois; George Joseph Regan, Chicago, Illinois; Francis John Ryan, Indianapolis, Indiana; Joseph Martin Walsh, Scranton, Pennsylvania.

The Degree of Mechanical Engineer is conferred on:

Simon Thomas Farrell, Joliet, Illinois; Emil John Riedman, Rochester, New York; Ramon Garcia Rubio, Sancti Spiritus, Cuba.

The Degree of Chemical Engineer is conferred on:

Richard Theodore Braun, Manitowoc, Wisconsin; Thomas Francis McGuire, Fowler, Indiana; Herman Benedict O'Hara, Tipton, Indiana.

The Degree of Mining Engineer is conferred on:

William Matthew Donahue, Kokomo, Indiana.

The Degree of Bachelor of Science in Architecture is conferred on:

William Joseph Redden, Lewiston, Idaho.

The Degree of Bachelor of Science in Biology is conferred on:

George Maurice Lucas, South Bend, Indiana.

The Degree of Bachelor of Science in Pharmacy is conferred on:

Knute Kenneth Rockne, Chicago, Illinois.

The Degree of Bachelor of Laws is conferred on:

Cecil Edward Birder, Park River, North Dakota; James Francis Cahill, Peru, Illinois; Francis Bartley Campbell, Missoula, Montana; Francis Roche Canning, Perris, California; Twomey Michael Clifford, Indianapolis, Indiana; Thomas Vincent Craven, New Orleans, Louisiana; James Augustine Curry, Hartford, Connecticut; Thomas Benedict Curry, Hartford, Connecticut; William John Cusack, Creston, Iowa; Charles Emile Dorais, Chippewa Falls, Wisconsin; Timothy Edward Downey, Butte, Montana; William Pointelle Down-

ing, Decatur, Illinois; Theodore Nicholas Feyder, Sioux Falls, South Dakota; Simeon Thomas Flanagan, Fairport, New York; John Graczol, Jr., South Bend, Indiana; Wilbur Theodore Gray, Calumet, Michigan; Benjamin Guerra, San Juan, Porto Rico; Frederick William Gushurst, Lead, South Dakota; Francis Harold Hayes, Woodstock, Illinois; Francis Michael Hogan, Fort Wayne, Indiana; John Leo Hood, Pocatello, Idaho; Ira William Hurley, Woodstock, Illinois; Richard Herbert Keffe, Sioux City, Iowa; Francis John Kirchman, Wahoo, Nebraska; Edwin John Larney, Chicago, Illinois; George Joseph Massey, Joliet, Illinois; Edward Francis Mee, Sterling, Illinois; Raymond Thomas Miller, Defiance, Ohio; John Vincent McCarthy, Britt, Iowa; George Nolan McCoy, Milwaukee, Wisconsin; Ronald Sylvester O'Neill, Mishawaka, Indiana; James Vermont Robins, Hillsboro, New Mexico; Arthur William Ryan, Toledo, Ohio; Daniel Joseph Skelley, Oil City, Pennsylvania; Stephen Fitzgerald Scollard, Woodburn, Oregon; Daniel Edward Sullivan, Cheyenne, Wyoming; Charles Leo Vaughan, Lafayette, Ind.; John Michael Ward, Butte, Mont.

The Degree of Pharmaceutical Chemist is conferred on:

Harry Bernard Tierney, Ansley, Nebraska.

The Degree of Graduate in Pharmacy is conferred on:

Joseph Patrick Costello, Kewanna, Indiana; Edmund Gerald Steis, South Bend, Indiana; Leo Stanislaus Zgodzinski, South Bend, Indiana.

Certificates for the Short Program in Electrical Engineering are conferred on:

Charles Bassett Lawrence, North Baltimore, Ohio; Jerome Charles Wildgen, Hoisington, Kansas.

Certificates for the Short Program in Mechanical Engineering are conferred on:

Carlos Reginaldo Damiani, Peru, South America; Carlos Franco, Mexico City, Mexico; Harry Bernard Jones, Vulcan, Michigan; Emmett George Keffe, Raub, Indiana; Lester Philip Poyer, Menominee, Mich.; Daniel Emmett Shouplin, Springfield, Ohio.

Prize Medals.

THE QUAN GOLD MEDAL, presented by the late William J. Quan of Chicago for the student having the best record in the Classical program, Senior year, and a money prize of twenty-five dollars, gift of Mr. Henry Quan, in memory of his deceased father, is awarded to Michael Stanley Becker, New Orleans, Louisiana.

THE MEEHAN GOLD MEDAL for the best English essay (Senior), presented by Mrs. Eleanor Meehan, of Covington, Kentucky, is awarded to Martin Emmett Walter, Mt. Carmel, Illinois. Subject: "John Gilmary Shea, Chronicler of Humble Heroes."

THE MARTIN J. McCUE GOLD MEDAL, presented by Mr. Warren A. Cartier, Civil Engineer, of the class of '77, for the best record for four years in the Civil

Engineering program, is awarded to Juan Garcia Gonzalez, Coahuila, Mexico.

THE BREEN GOLD MEDAL FOR ORATORY, presented by the Honorable William P. Breen, of the class of '77, is awarded to Emmett George Lenihan, Clarion, Iowa.

THE BARRY ELOCUTION GOLD MEDAL, presented by the Honorable P. T. Barry, of Chicago, Illinois, is awarded to Francis Xavier Luzny, South Bend, Indiana.

In debating there are three money prizes and six medals. Those who rank first, second and third in debating receive a money prize, and those who represent the University in the principal intercollegiate debates receive medals. Forty-five dollars for debating work is awarded as follows: Twenty Dollars to Timothy Patrick Galvin, Pierceton, Indiana; Fifteen Dollars to Emmett George Lenihan, Clarion, Iowa; Ten Dollars to Joseph Clovis Smith, Rochester, New York. Medals for debating are awarded to the following: Timothy Patrick Galvin, Pierceton, Indiana; Emmett George Lenihan, Clarion, Iowa; Joseph Clovis Smith, Rochester, New York; George Peter Schuster, Lancaster, Wisconsin; Frederick William Gushurst, Lead, South Dakota; Eugene Daniel O'Connell, Fort Wayne, Indiana.

Ten Dollars in Gold for Junior Oratory presented by Mr. James V. O'Donnell, the class of '89, is awarded to Joseph Clovis Smith, Rochester, New York.

Ten Dollars in Gold for Sophomore Oratory, presented by Mr. John S. Hummer, of the class of '91, is awarded to Timothy Patrick Galvin, Pierceton, Indiana.

Ten Dollars in Gold for Freshman Oratory, presented by Mr. Hugh O'Neill, of the class of '91, is awarded to Eugene Daniel O'Connell, Fort Wayne, Indiana.

St. Edward's Hall Awards.

DEPARTMENT GOLD MEDALS were awarded to: George Barry, Chicago, Ill.; Thomas Ford, Chicago, Ill.; Monroe Loeb, Chicago, Illinois; Arnold McGrath, Chicago, Illinois; David Outhouse, Detroit, Mich.; Manuel Valles, Maxatlan Cinalca, Mexico; Robert Ward, Chicago, Illinois; Thomas Young, Lexington, Kentucky; Rex Davis, Aurora, Illinois; Mitchell Newgass, Chicago, Illinois (renewal); John Muldoon, Chicago, Illinois (renewal); Robert Risch, Evanston, Illinois (renewal).

DEPARTMENT SILVER MEDALS were awarded to: Spray Peugnet, St. Louis, Missouri; George Messersmith, Chicago, Illinois; John Schuman, Chicago, Illinois.

CLASS MEDALS, 1914.

GOLD MEDAL FOR COMPOSITION was awarded to: Alfred Bernoudy, Chicago, Illinois.

GOLD MEDALS FOR VOCAL MUSIC, Harold Cannon, Ironwood, Michigan; DEBATING, Edgar Hawley, Chicago, Illinois; CHRISTIAN DOCTRINE, T. Mars McBride, Chicago, Illinois; COMPOSITION, Theodore O'Connell, Chicago, Ill.; PENMANSHIP, Lee Osborn, Chicago, Illinois; PIANO, John R. Railton, Chicago, Illinois; ELOCUTION, Thomas Welch, Chicago, Illinois; PENMANSHIP, Adrian Pelletier, Chicago, Ill.; CHRISTIAN DOCTRINE, Hubert McMullen, Columbus, Ohio.

